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sustentatione quomodocunque provideatur. . . . Remedia ad mala hæc iam inveterata haud quidem facilia. . . . At si concubinarii omnes pellendi sint, verendum esset, ne quam paucissimi relinquantur in tota provincia pastores.

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THE ELIZABETHAN CLERGY AND THE SETTLEMENT OF RELIGION 1558-1564. With Illustrative Documents and Lists. By HENRY GEE. Oxford: At the Clarendon Press, 1898. Pp. xx + 326.

WE have here a piece of research work of the highest order. When Elizabeth succeeded Mary, the Anglican church replaced the papal. Mr. Gee sets himself the task of determining how severe were the measures against the clerical adherents of the old religion during the first six years of Elizabeth's reign. English church writers vary in their estimates of the actual numbers of those deprived—"between one hundred and eighty-nine and four hundred." Catholic authorities have insisted, on the other hand, that "the better part of the clergy followed in the footsteps of their prelates." Finding the lists of both Anglicans and Romanists "inaccurate and misleading," Mr. Gee "set to work to discover what there might be in the way of strictly coeval and official sources of information." His conclusion is that the number of clergymen deprived "cannot have greatly exceeded two hundred."

His "research gradually brought to light many facts" regarding the settlement of religion in the opening of Elizabeth's reign, which earlier investigators "had not been in a position to see so clearly." Accordingly, we have in this volume an account, drawn from original sources, of the successive steps by which the Supremacy Act and the Uniformity Act passed through Elizabeth's first parliament, 1559; of the royal visitation of the northern and of the southern province, and of the universities; of the ecclesiastical commissions of 1559 and 1562; of the penal laws of Elizabeth's second parliament, 1563-4; and of the deprived clergy, as the evidence is furnished by the diocesan registers.

At the end of each chapter are the original documents illustrative of the text. Among them are the Supremacy Act, the Uniformity Act, the royal injunctions of 1559, the articles of inquiry, 1559, letters patent directing the northern visitation, the writ of visitation for Cambridge and Eaton, the writ for the issue of the Permanent

Commission, and many others. Appendices contain the names of all clergymen deprived for any reason whatever during the six years 1558-64. The names are copied from extant episcopal registers and other contemporary official documents.

The conclusions reached are that the Court of High Commission does "not appear to have carried out its powers of punishment and deprivation with much rigor;" "no great diligence was used to enforce subscription" by the Royal Visitation Commission; "even the severe penal laws of 1563 were not rigorously pressed;" not many more than two hundred of the entire clergy of England were actually deprived in the six years under review. If one is disposed to dispute these conclusions, he must make his reckoning with the contemporary official records.

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SOCINIANEN EN DOOPSGEZINDEN. Doopsgezinde Historiën uit de jaren 1559-1626. Door W. J. VAN DOUWEN. Leiden: S. C. Van Doesburgh, 1898. Pp. iv+188. Fl. 1.50.

THIS is a contribution to the church history chiefly of certain portions of the Netherlands during the years mentioned. The past contains the germs of the present. Present facts and conditions are the outgrowth of facts and conditions in the far-distant past. The enlightenment and toleration of our age are not isolated, unconnected phenomena, which have sprung up and come to light suddenly, without proper antecedents. They are plants of slow growth that have their roots in the past. They have grown up in the midst of turmoil and conflict. We shall appreciate them better if we know something of the destructive influences and unfavorable circumstances with which these plants have had to struggle. To indicate something of the history of that conflict in which bigotry and intolerance and persecution have gradually yielded to reason and light and toleration is the purpose of this little book.

The history and doctrinal teachings of the Socinians are sympathetically delineated. Standing alone, hunted, persecuted by Romanists and Lutherans and Calvinistic Protestants alike, they turned pathetically in the only direction in which appreciation and the comfort of human companionship and coöperation seemed to be possible for them—to the Baptists of Holland. Something of the history of the Baptists in Holland is then given—the various disputes and contentions by which